

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES"

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CONVERSION OF A MINISTER.

The following account of the conversion of a clergyman is from the "Imperial Magazine."

The Rev. Mr. W., the minister of the parish in which Capt. Arnold had fixed his residence, was one of those whom the pen of Cowper has so minutely portrayed;

"Behold the picture! Is it like? like whom? The things that mount the rostrum with a skiff; And then skip down again; pronounce a text; Cry—amen, and reading what they never wrote, Just fifteen minutes, huddle over their work, And with a well-bred whisper close the scene!"

His horses and his hounds shared more of his solitude and company, than either his parishioners or his family enjoyed. He had been transferred from the academic purlieus of Oxford, where he had acquired more of the fashionable accomplishments of the day, *sporting and intrigue*, than of classic lore or sound theology, to the valuable living which he now held by the gift of a titled relative.

His lucrative benefice, together with his hereditary patrimony, and a handsome fortune which he had received with his wife, afforded him ample means to follow the prevailing dispositions of his mind—to unite in the aspiring "Hullo," by day, "over mountains and thro' dales," to join, in the evening, the merry group. His manners, however, were in the highest order, *gentlemanly* towards strangers, and until intimacy tore away the mask, they were the most imposing front while to the poor of his parish he endeavored himself, not by pastoral visits and spiritual counsel, but by liberally supplying, whenever requested, their temporal necessities.

An affair of importance; of a parochial nature, called for the presence of the minister and his military friend at a distance. The clergyman *very politely* requested that the captain would favor him with his company in his carriage; to which invitation he with something like violence to his own feelings, gave consent.

The morning of the day on which the journey was to be commenced, broke forth with more than usual levelness. The vehicle drove up the smoothly gravelled pathway, and the two leaders took their seats on opposite sides of the carriage.

As the shades of the evening were gathering fast around, they reached a small town, at which they were under the necessity of remaining for the night. The coachman drove to the principal inn, where they alighted. Refreshments having been furnished, and cheerfully consumed by the sharp-appetited guests, the landlord was summoned by the vociferation of the noisy bell, and informed of the intention of his visitors to become his tenants for the night. Making a low bow, he assured them, with unassuming sincerity, how much he felt himself honored by their company; and how gratified he should be in serving them to the extent of his ability. He regretted, however, to inform them that his inn did not afford any other unengaged accommodation than a *two-bedded room*. "A two-bedded room!" thundered the portly rector; and he declared he should not be accommodated in that way. The innkeeper stood trembling before his guest, more alarmed at the prospect of losing two such valuable customers than at the sudden paroxysm of rage into which Mr. W.—had fallen.

Captain Arnold noticed his trepidation, and feeling for his friend, mildly desired the innkeeper to withdraw, and then, in a tone and manner perfectly easy, observed as follows:—"Mr. W., do not disturb yourself on this subject; I have frequently, in the campaigns in which I have been engaged, been obliged to be thankful for much worse accommodation than this inn will afford. A blanket and pillow in this large arm chair will serve my purpose,—where I have no doubt of sleeping soundly until the morning; you can, therefore, occupy the two-bedded room yourself, and all difficulty on this head will be immediately removed."

This was language and conduct for which Mr. W. was not quite prepared, and at first he felt half-ashamed of his own expression, but presently recovering himself, he replied, "No, Captain, I am not to be beaten after that fashion.—We will share the room between us. This was soon agreed on, and the rejoiced landlord speedily furnished them with a guide, who conducted them to their chamber.

The minister soon disrobed himself; notwithstanding his powerful objection to a two-bedded room. The Captain was not, however, quite so expeditious; for a difficulty had now presented itself to his mind. His invariable conduct, before he sought

Nature's sweet restorer, balmy sleep," was to read a chapter either from the Old or New Testament, and by solemn prayer commend himself and family to Him, "whose eyes neither slumber nor sleep." To do so now,

would expose him to pharisaism from his reverend friend, and not to do so would be to wound his own conscience. The conflict was short—he determined to attend to propriety, and leave the result to the Judge of the people. He accordingly drew from his pocket his constant companion, a new Testament, and sitting down, read a chapter from one of the Gospels, after which he bowed his knees before the Omnipotent Deity, supplicating with fervor his blessing, acknowledged with sorrow his sins, and with gratitude reviewed the mercies he had received, and then retired to rest.

On drawing aside the curtain in the morning which surrounded his bed, he was surprised to find that Mr. W. had already left the room.—By referring to his watch, he found it was yet early. He dressed hastily, and after performing his morning devotions, descended to the parlor, in which he had supped on the past evening. On entering, he was struck at beholding the reverend gentlemen walking backwards and forwards with agitated action, while his countenance bore evident expression of restlessness and irritation.

Capt. Arnold courteously wished him a good morning, and inquired if he had not slept well? "Slept!" vociferated his companion, "who could sleep, while you were making a fuss with reading and praying all night?" He again paced the room with increased agitation, while his friend expressed his sincere regret, if he had disturbed him; accompanied with an assurance that he was not aware his voice had even arisen to a whisper. Such indeed was the fact, but without regarding the apology offered, or without answering it, he rejoined, "I pray as well as you without making all this ado about it, and that is sufficient." The captain perceived, that to enter into discussion on the point at issue for the present, would produce no beneficial effects, and therefore softening down his offence as much as possible, and bearing with Christian temper the wrath of his fellow, he resolved to watch a favorable opportunity at some future period, to advert to the subject.

They were returning from a second day's journey, when Capt. Arnold, who had been for some time silently gazing upon and pitying his companion, felt considerably agitated by the thought of losing the favorable, and perhaps, only opportunity he might ever have, of speaking closely to him on the subject of religion.—He accordingly commenced, and for some time appeared to be heard with cold indifference, when suddenly Mr. W. turned half round, as if indignant at the kindness displayed towards him. The hopes of the Captain appeared all blighted. To pursue his conversation further, he conceived would be vain, when he perceived his friend place his elbow upon his knee, and leaning his pale cheek upon his hand, tears, which were sought to be concealed, flowed silently down. This caught the attentive gaze of the anxious soldier. Transported emotions flowed through his soul. He hailed the noiseless stream as a harbinger of coming joy. He did not, however, appear to observe the tears which fell; but left them to work their own effects, not doubting that his prayers and exertions had been rendered instrumental in affecting the mind of his clerical fellow-traveller.

They reached the inn at which they had slept on the last night but one before; when, on entering the parlor, the first question asked of the landlord, by Mr. W. was, "Is your two-bedded room vacant?" On being answered in the affirmative, he turned to the captain, and with an affectionate smile inquired, "Will you object, Capt. Arnold, to sleep in the two-bedded room?" "Not in the least, my dear sir," replied his friend. "Indeed, if it accord with your wishes, I shall most certainly prefer it."

No further explanation took place, but after supper they retired, as on the previous evening when, on being left alone, the clergyman, placing his hand on the captain's shoulder, said in a tone of the most subdued character, "Captain you know how to pray yourself, will you pray for me?" Astonishment and joy mingled their efforts, and united their influence so powerfully, as nearly to overcome the pious captain.—He was unable immediately to articulate a sound.

Having somewhat recovered himself, he affectionately pressed the hand of Mr. W., at the same time congratulating him on the change which had been wrought on his mind; and kneeling together, he wrestled with God for him, in all the eloquence of heart-felt sensibility, and with all the irresistibility of vigorous faith. The convulsive emotions of the penitent, were seen, and audible. They retired, each to his bed, but not to sleep. No! the desire of Mr. W. for information was astonishing. A light surpassing the brightness of mid-day sun, had shed its luminous rays across his mind. "Tell me, captain, about this new birth, or explain to me what it means." Never was teacher more successful or more happy to instruct, never was pupil more docile and anxious to learn, than the captain and his friend. The things which had been taught and listened to in former times as a task, now appeared to be remembered and understood. A peculiar aptitude to comprehend the things of God possessed the mind of the convert.

They reached home the following night, when the first question asked by Mr. W. of his servant, was "Is Mrs. W. well? how are the children?" The servant stood half-confounded, gazing at his master with open eyes and mouth; doubting if he were not suddenly deranged. Had he inquired how *Dido*, *Scraph*, *Splash*, *Fortune*, or some other of his dogs and

horses were, no astonishment would have been excited, but to ask after his wife and children, was past comprehension. It was what had never been heard before. At length the servant stammered out—"Mistress, is I believe well; I have not heard of any accident befalling her sir."

He passed the servant before he had concluded his speech, and with the Captain entered the drawing room. There sat his too much neglected wife, surrounded by three or four blooming children. With a half frantic eagerness he embraced each in turn, dropping a tear on their cheeks as he kissed them, and then turning to his wife he said, "my dear, we will have family prayer to night." Mrs. W. turning upon him her affectionate pleading eye, mildly replied, oh, Mr. W. do not let us add hypocrisy to all our other sins. "No my dear," rejoined the now sincerely kind Mr. W. "I am I trust no hypocrite, I will read a portion from the sacred volume, and," continued he, turning to Capt. Arnold,—"my friend here, will pray with us."

In a few words an explanation was given to his thankful wife, and the bell was rung. A servant entered: "John," said his master, "go to the study, and bring me the Bible." "The Bible sir?" repeated John, doubting if his ears had not deceived him. "Ah, John, you may well ask if I mean the Bible," replied Mr. W. "yes, go and bring me that too long neglected book." The servant disappeared, and while he was gone for the Bible, the bell was again rung for the other servants. They came with some degree of misgiving into his presence, endeavoring to call to mind what they had done, and to receive, as they expected, a severe reprimand, as was not unusual with him. They were however, additionally surprised, when he kindly desired them to take each a seat, while he read with peculiar emphasis and solemnity, a portion from the word of God. The Captain prayed, and the evening closed in a way that none had ever witnessed in that dwelling before.

Friday came, and on the following Sabbath, Mr. W. would have as usual, to meet his flock in the church. He entered his study: turned over a heap of sermons, one by one, exclaiming to himself, as he threw aside his former exhibitions, "that will not do, that is not proper,—that is wretched." "Is this," he sighed, "the trash with which I have been so long in the habit of feeding the souls of my people, or rather starving them with a shadow of the bread of life? I will, however, no more so insult God, and ruin the people of my charge."

Perplexed and confounded, he determined to offer an apology to his people, on the following Sabbath for not having a sermon for them. The day arrived, and he entered the desk in the morning, and in an impressive tone never before heard from him, read the service. There was something even about his appearance and manner, so perfectly new and strange to the people, that they gazed with wonder, scarcely believing the evidence of their senses. He ascended the pulpit, and commenced by stating his regret that he had not time to prepare a discourse agreeable to his present views of truth in undisguised simplicity, he informed them of his recent change, the means, its nature, and its effects; and declared he had been among them as a wolf in sheep's clothing, but that he was now determined, by the grace of God, to be a true minister of the Gospel which he believed; walking in and out before them in uprightness, and feeding them with knowledge, and with the bread of life.

Thus he continued, for half an hour or more, preaching Christ to the people, without taking a text, or being aware that he was performing the work which he pledged himself hereafter to accomplish. Overpowered at last by his feelings, he burst into tears, and descending from the pulpit, was met by his weeping friends, who hanging upon his arm, or surrounding his person, accompanied him into the vestry.

His church was soon filled with such worshippers God in spirit and in truth; and he still labors, it is believed, with growing pleasure and increasing success, in his Master's vineyard, blessing the time that he first met with the pious Captain Arnold, or slept in a TWO-BEDDED ROOM.

From the Christian Watchman.

INTELLIGENCE RESPECTING MORMONS.

To the Editor of the Christian Watchman,

SIR,—Dwelling as I do among a people called Mormons, and on the very land which they sometimes call Mount Zion, at other times the New Jerusalem,—and where, at no distant period, they expect the re-appearing of the Lord Jesus to live and reign with them on earth a thousand years.—I have thought perhaps it might be a part of duty to inform those who may feel interested in relation to this subject, that although there has, from first to last, four or five hundred Mormons in all,—men women and children,—arrived at this place, yet there is no appearance here different from that of other wicked places. The people eat and drink, and some get drunk, suffer pain and disease, live and die like other people, the Mormons themselves not excepted. They declare there can be no true church where the gift of miracles, of tongues, of healing, &c. are not exhibited and continued. Several of them however, have died, yet none have been raised from the dead. And the sick, unhappily, seem not to have faith to be healed of their diseases.

One woman, I am told, declared in her sickness, with much confidence, that she should not die, but here live and reign with Christ a thousand years; but unfortunately she died, like other people, three days after. They tell indeed of working miracles, healing the sick, &c. &c. these things, however, are not seen to be done, but only said to be done. People therefore, who set their faces for the Mount Zion of the West, (which by the by is on a site of ground not much elevated) must calculate on being disappointed, if they believe all that is said of the place, or expect much above what is common in any new country of the West.

Of the Mormons as a sect, I am prepared to say but little, except that they seem to be made up of people of every sect and kind, Shakers, Baptists, Methodists, Presbyterians, and Campbellites, and some have been of two or three of these different sects before they became Mormons. Their best prerequisites for the reception of their expected Saviour, it should seem for the most part, is their poverty. There is no doubt but that some suffer for want of the necessities of life, and in this respect not a little imitate the good Lazarus. But they have no fellowship for Temperance societies, Bible societies, Tract societies, or Sunday school societies.

Their first, best, great and celebrated preacher, Elder Rigdon, tells us the Epistles are not and were not given for our instruction, but for the instruction of a people of another age and country, far removed from ours, of different habits and manners, and needing different teaching; and that it is altogether inconsistent for us to take the Epistles written for that people at that age of the world, as containing suitable instruction for this people at this age of the world. The Gospels too, we are given by them to understand, are so mutilated and altered as to convey little of the instruction which they should convey. Hence we are told a new revelation is to be sought,—is to be expected,—indeed is coming forthwith. Our present Bible is to be altered and restored to its primitive purity, by Smith, the present prophet of the Lord, and some books to be added of great importance, which have been lost.

They profess to hold frequent converse with angels; so, go, if we may believe what they say, as far as the third heaven, and converse with the Lord Jesus, face to face. They baptize, saying, "I John, the Messenger, baptize thee, &c." More secretly, they are said to impart to their converts the gift of the Holy Ghost. They profess to know where the ark of the Covenant,—Aaron's rod,—the pot of Manna, &c. &c. now remain hid. They who can believe all this, will no doubt expect a Saviour soon, and without hesitation will worship the first object that may be proclaimed and presented to them for that purpose.

The last preaching I heard of theirs was a most laboured discourse; its object was to prove that this place, here fixed upon by the Mormons as their location, is the very Mount Zion so often mentioned in Scripture. This alone, it should seem, would be a sufficient index to the head or heart of the preacher, and the belief of it a sufficient index to the reading and understanding of the hearers.

Their possessions here are small, very small compared with their numbers, something less, I believe, than four sections of land, which would cost but little more than three thousand dollars. Twenty acres is the portion assigned for each family to use and improve while they continue members of the society; but if they leave they are to go out empty. Some in comfortable circumstances at the East have spent or given to the society their little all in coming to this land of promise, and now find themselves in no very enviable circumstances, looking here and there for labor, and women going to wash for their neighbors of the world to supply themselves with the necessities of life.

The idea of equality is held forth; but time will show that some take deeds of property in their own name, and those too of the most zealous and forward in the cause and prosperity of the society. And perhaps they do not pretend, like Ananias and Sapphira, to have given all to the society; yet it is a point of duty they most rigidly enjoin on all their proselytes to cast their all into the common stock. Under these circumstances, it needs no prophetic eye to foresee that there will soon be a murmuring of the Greeks against the Hebrews. Indeed there already begins to be some feeling and some defection arising from this subject. There is much reason to believe they cannot hold together long. With Theodas it is more than probable they will soon be scattered and brought to nought.

The very materials of which the society is composed must at length produce an explosion. Yet judging from the past, and from what our Saviour has told us of the future, that there should be false Christs and false Prophets, showing signs and wonders so as to deceive, if it were possible, the very elect, we may well look on this new sect as ominous of the latter day approaching, and calling upon all to watch and pray, and to give good heed to the word of our Saviour, where he says, "Go ye not after them, nor follow them."

Yours, &c.
B. PIXLEY.

Independence, Jackson Co. Mo. Oct. 12, 1832.

Wars are to the body politic what drams are to the individual. There are times when they may prevent a sudden death, but if frequently resorted to, or long persisted in, they heighten the energies only to hasten the dissolution.

THE INFLUENCE OF NATURAL TEMPERAMENT ON CHRISTIAN CHARACTER.

The peculiarities of Christian character result in a great degree from natural temperament.—Among the disciples of our Saviour, no two were alike. How strong the contrast between the mild and affectionate earnestness of John, and the fearless spirit and commanding eloquence of Paul. Look at Knox, the Scottish Reformer; bold and resolute and inflexible, nothing could move him. Observe the poet Cowper; mild and retiring, a cold look would wither his gentle spirit. Brainard, though a man of almost celestial piety, was a man of sorrows, and acquainted with grief. His hours of heaviness were many. He was a mourning Christian. John Newton had a peaceful mind, and was almost constantly under the influence of serene joy. He was a rejoicing Christian. It is unnecessary to multiply illustrations, for almost any one can bring many to mind from the circle of his own intimates.

This variety of christian character arises from difference in natural temperament. Paul was a man of energy before he became a christian; and his energies were put forth in the virulence of his animosities. The same spirit of enterprise which led him a persecutor to Damascus, when sanctified, led him a martyr to Rome. The influence of God's Spirit upon the heart, is to purify the affections, and to direct them to a nobler object: neither does it enkindle the glow of enthusiasm, or of enterprise, to the heart of the phlegmatic. Had Napoleon become a Christian, it surely would not have chilled the energies of his mighty mind. The same resolute spirit which conveyed him to the Pyramids of Egypt, and to the heart of Russia, would under the influence of religion, have led him an apostle of christianity to the banks of the Euphrates or the Ganges.

There are others who are constitutionally incapacitated from engaging in any enterprise with this vigorous determination. Their virtues are of a more gentle nature. Providence designed them to move in entirely a different sphere; and the ardor of christian love, will show itself in humble diffidence, and indeed of tenderness, and in the thousand nameless acts that cheer the sanctuary of domestic life. And it appears to be necessary that there should be this difference, for when wolves attack the flock, a bold heart and a strong arm is requisite for its defence; but when feeding in green pastures, and by the still waters, these sterner excellencies are not needed.

By the same principle we are to account for the habitual dejection of some Christians.—Many have naturally cheerful dispositions; others are of a melancholy temperament. This native cast of character appears even in infancy, and its influence is felt through life, giving a cheerful or pensive coloring to all the feelings and the opinions of the man. There is sometimes a peculiar organization of the eye, which causes every object to assume a sombre hue.—Now the constitutional formation of the mind may be such, that every thing which falls under his contemplation, shall present a melancholy aspect. When one thus constituted becomes a christian, it is to be supposed that the whole character of his mind will at once be changed, and that every thing will be clad in cheerfulness? Surely not! His religious character will be strongly affected by the peculiarities of his mind. And while the cheerful christian is gliding every hour with the pleasures of hope, his mind may be gloomily feeding upon fears. Confidence will preponderate in the mind of the one—doubts in the mind of the other.

It is to be feared that christian teachers sometimes err, by not making sufficient allowance for this diversity of character. Different motives are adapted to different minds, and while all the terrors of divine vengeance must be arrayed before the hardened in guilt, there are others whose feelings may be melted and subdued by gentler accents. And ought not this to have a practical influence upon the ministrations of the parlor and of the pulpit? Hell and its agonies are awful subjects, and that minister is unfaithful to his trust, who does not fully and distinctly, in all its length and breadth, proclaim the consequences of continued sin. The ambassador of God must deliver the whole message with which Jehovah has commissioned him, and he is imbecile indeed, who will shrink from his duty before the frown of a fictitious taste. But in the countless variety of minds, different in feelings and habits, and refinement and intelligence—some whose tender susceptibilities bleed at the least touch of unkindness, and others whose adamant hearts have become doubly unfeeling from a long course of cruelty and crime—surely a variety of treatment is called for. Thus, the course of treatment which to one person would be beneficial, to another would be cruel and injurious.

Christian teachers should also have reference to this principle in judging of the spiritual concerns of the individuals of their flock. Unless individual peculiarities are regarded, we must inevitably often misjudge. It surely is not less irrational to place the mind than the body, on the bed of Procrustes. Native character will develop itself in all its interesting variety. And these may be seen in the paths of life, the pensive and the cheerful, the fearless and the timid, the phlegmatic and the ardent, all relying upon Christ crucified, and making untiring efforts for the attainment of a calm and cheerful and confident repose in God.—*Family Visitor.*

TEMPERANCE.

The following remarks on Temperance, were taken from a letter written by a gentleman in Ohio, to his friend in the state of New-York.

"God who has given us our being, knows perfectly well, our constitution, and has wisely adapted his laws to the nature of things, in his word, has instructed us to be sober, temperate and chaste; he has commanded us, whether we eat or drink, or whatever we do, to do all to his glory; he has pronounced woes on those that transgress his commandments. 'Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink.' He has furthermore threatened every drunkard with an exclusion from the kingdom of heaven. O look at the prospect of the drunkard. But, say you, I am not a drunkard; then I charge you in the name of God, to quit drinking while you can; before you get to be a drunkard, you can make the sacrifice. I am confident you are not more addicted to the foolish and shameful and soul-destroying practice, than I was; and we see that God is showing the world by his providence, that the wicked shall not live but half their days; he is showing us that those who by a long course of sensual indulgence, have marred his workmanship, who have defiled that temple so wonderfully adapted to be the residence of his spirit, shall suddenly be destroyed and that without remedy: then we have much to fear; notwithstanding the long struggle with the monster intemperance, it still lives. God is now chastising us with pestilence; what can we, what ought we to do?—we ought to confess our sins in dust and ashes, with fasting, humiliation and prayer, seek the protection of heaven against the desolating scourge: but if the long suffering of God will not deter us from evil, what else can we expect, but the destroying angel to pass through, and smite till that work shall be accomplished, which mercy could not effect. The time seems to have come when temperate men must reform or die: life and death are literally set before them, and as immortal and accountable beings, they are called upon to choose for themselves. O how important then, when the judgments of God are abroad in the earth, that men should learn righteousness."

For the Christian Secretary.

DEAR BROTHER CANFIELD,

It has been with peculiar interest that I have perused "The Voice from the West," by a Western Baptist, which reached us through the medium of the Secretary. It appears from his statements that some of the oldest states in the Great Valley, already contain large numbers of Baptists: but the pitiful account he gives of a great many of the churches and ministers, so much corresponds with many of the Baptist churches that have come under my own observation, in some of the southern states, that I could almost fancy myself already transported beyond the Alleghany mountains, viewing the vast field, and feeling some of that burden that lies with such weight on the heart of a faithful brother: and the Macedonian cry, ought, I think, to be answered by the prayers of the eastern churches, and the timely assistance which it is in their power to bestow.—The vast territory that lies beyond Ohio, is fast filling up from the tide of emigration, with a population who seek their own and not the things that are Jesus Christ's.

The timely introduction of virtue and Christianity, would have a tendency to check the current of those evils which exist in most new countries. To every observing, thinking mind, it is evident that the weight of influence in our national councils, will soon be from the west. Now what shall that influence be?—Shall it be Roman Catholic or Protestant?—Shall it be Christian and liberty, with all their happy consequences, or shall it be infidelity, anarchy and war, with all their attendant horrors? Now Sir, I think something might be done by Baptists in this country, by sending out small colonies, say from seven to twelve families, whose strict morality and undoubted piety, would warrant the belief that they would do honor to themselves and to the cause of Christ. Let them take with them one or more teachers, and the necessary apparatus, and make every arrangement for a common school, and then let some good minister, who is possessed of the spirit of a Roger Williams, a Carey, or a Judson, (if such could be found,) who would volunteer to go and share with them the toils and hardships, and the deprivations consequent on their situation. Let such an one take the oversight of such a band of volunteers, and of other brethren in the same good cause, and if they choose, let them first send an agent to view and explore the country, and fix upon the spot for their settlement, and make the necessary arrangement for the reception of the colony, when they shall arrive; and when all this is done, let them erect the standard of the cross, around which they, as well as the surrounding population may rally, for surely there is no emigrant whom the Lord has made a Baptist, but what would choose to settle in the vicinity of such a society. Let their minister labor with them some portion of the time, and the remainder let him travel as an itinerant preacher, under the direction of the Home Missionary Society, or at his own expense, and the charity of the people, as he may choose.

Are there not many Baptists in this country, who would gladly embrace an opportunity of this kind, to go and settle in peace, with a few faithful brethren? Are there not some who are all ready, and who are waiting for such an opportunity to make the sacrifice? And are there not some ministers who would gladly head such a band of pioneers, in their Master's cause?

Our Home Mission Society is now prosperous, and its officers in New York would afford every facility in their power, to assist a colony of this kind; if any individuals who read this notice, are desirous to unite with such an emigrant association as is here mentioned, let them express such desires by a notice in your paper, or in some other way that it may become public,

and there is a great probability that many active and intelligent men, of the right character, with their families, would soon be induced to remove to the Great Valley, and thus be instrumental in giving a healthful, moral and religious character to our western world.

A GOOD EXAMPLE.

Mr. Edron,—I yesterday received the following gratifying note from a worthy brother, in the southern section of this State, which I beg you to insert in the Christian Secretary, as an encouragement for others to "go and do likewise."

"Dear Sir, On receipt of this, you may put me down a subscriber to the proposed Baptist Literary Institution, for \$7.—Please enter it as a thank-offering for the collection of a debt at one time supposed to be lost."

Nov. 16, 1832.

BAPTISTS IN OHIO.

From the Baptist Weekly Journal, printed in Cincinnati, we gather the gratifying intelligence that the Baptist Churches and ministers in that state, are waking up to the importance of Missions and education. The Granville Institution is rapidly rising from its ashes; and students are seeking to avail themselves of the advantages offered for classical and theological instruction. Notwithstanding the loss by fire of the trustees report that the new building 20 feet by 30, with a wing of 44 feet, will be completed in January, 1833, and a debt of only \$6000 to be liquidated; about sixty students are now connected with the Institution, and more are waiting for accommodations in the new building.—Bap. Repository.

From the Boston Recorder.

IMMEDIATE DUTY.

That we may form clearer conceptions on this point, let us figure to ourselves the whole Christian world, assembled by delegation from every church under heaven, to discuss and settle these questions. Imagine also the whole heathen world to be present as spectators, by delegation from every city, and town, and village where the pure gospel is not enjoyed.—Suppose them, further, to be fully sensible of their wretchedness and ruin, to know that the remedy was in our hands, and to be aware of the amazing consequences depending. Your readers will many of them recollect, Mr. Editor, the picture of lively interest presented in the British parliament, while the stamp act was under consideration, when a numerous host of spectators—tradesmen whose fortunes depended on the decision—were detained in profound and breathless silence till three hours after midnight. But what was that scene compared with this? Here are the devotees of idols, the worshippers of the beasts, and the followers of the false prophet, all convinced that their dependence has been upon a spider's web, knowing that their eternal all is at stake, listening as for their lives while one speaker after another urges their claims, or sets forth the difficulties of the work. At length the discussion is closed: the result is communicated to the anxious multitude: "By the course we think expedient to pursue, dear brethren, we hope that one or two hundred years hence, the way of salvation may have been in a good measure made known to you." With what a burst of agony and despair would this announcement be received! The cry is heard, "Oh, of what avail will that be to us! We shall be gone to the land of darkness before the tidings will reach us. Ye who have heard the joyful sound, cannot our souls be saved? View them slowly returning with heavy hearts, as men ordered to execution. See, as they enter their dwellings, how all faces gather blackness. What sighs and groans fill the air! What a dismal gloom overspreads the earth!

Is this vision inconsistent with truth?—Should the divine Spirit make known to the benighted nations their real condition, and should such an assembly be convened, let any man judge, who believes the truth of God, whether the reality would not exceed the description, as much as the darkness of midnight exceeds the twilight. And what but the stupidity and ignorance of the heathen prevents their feeling as here described? But is the man about to plunge down a precipice less an object of commiseration because he is blind and knows not his danger?

Perhaps the feeling may exist in some minds, almost imperceptibly to themselves, that the heathen world have sat so long in darkness, a few years more will make but little difference? So many have gone down to ruin, that a few more thousands of millions will add but little to the sum total! If any of us have felt thus, in any measure, let us ask, what if our own souls, our dearest friends, and the whole circle of our acquaintance, were found among these few?

MORAL INFLUENCE OF THE BIBLE.

A narrative has lately been published in London, of a voyage to the South Seas, during which the vessel was wrecked and the crew left for two years on an island. Whilst lying in the Thames, the agent of the Merchant Seaman's Bible Society had left a copy of the Scriptures on board. Nothing is said of the book, until after the wreck, when the author of the narrative says,

"The most valuable thing we preserved from the wreck was our Bible; and I must here state that some portion of each day was set apart for reading it; and by nothing perhaps could I better exemplify its benefits, even in a temporal point of view, than by stating that to its influence we were indebted for an almost unparalleled unanimity during the whole time we were on the island. The welfare of the

community was the individual endeavour of all; and whatever was recommended by the most experienced, was joyfully acquiesced in by the rest. If ever a difference of opinion arose, a majority of voices decided the measure, and individual wishes always gave way to the proposals that obtained the largest suffrages. Peace reigned among us, for the precepts of Him who was the harbinger of peace and good-will towards men, were daily inculcated, and daily practised. If ever there was a fulfilment of the promise, as contained in Ecclesiastes, xi. 1, "Cast thy bread upon the waters, and thou shalt find it after many days," this simple fact must bring it home to all, even the least contributor to that most valuable of all institutions, the Seaman's Bible Society; for it was fulfilled even to the very letter:—the Bible when bestowed was thrown by unheeded—it traversed wide oceans—it was scattered with the wreck of our frail bark—and was indeed and in truth found upon the waters after many days, and not only was the mere book found, but its value was also discovered, and its blessings, so long neglected, were now made apparent to us.—Cast away on a desert island, in the midst of an immense ocean, without a hope of deliverance, lost to all human sympathy, mourned as dead by our kindred; in this invaluable book we found the herald of hope, the balm of consolation, the dispenser of peace, the saviour of our souls, and a pilot to the harbour of eternal happiness."

DR. ADAM CLARKE.

"Dr. Clarke was born in Ireland, but his father, a man of great learning, was an Englishman, and his mother, a native of Scotland. His birth took place near Maghera, in the county of Londonderry, in the year 1762. He took early, a serious turn, and his boyhood was passed in acquiring the rudiments of a classical education, and in attending to the concerns of his father's farm. He was afterwards placed with Mr. Bennett, a large linen-manufacturer; but taking a dislike to the business, and probably a preference for a life of mental labor, he left that gentleman, with whom, however, he continued on terms of uninterrupted friendship till his death. He was brought by Dr. Clarke, under the notice of the Rev. John Wesley, and became a pupil of that great man's school at Kingswood. He had not long been there, when he displayed considerable talents and great aptitude in the acquisition of the dead languages, when Mr. Wesley intimated to him his intention to send him out as one of his itinerant preachers. Accordingly, in 1782, he commenced his labors in that character, and though but 18 years of age, acquitted himself to the satisfaction of Mr. Wesley, a competent judge. He remained in this active and laborious employment, continually increasing his stores of knowledge, and adding to his reputation, and with great usefulness, till 1831. During this period—a period which would have been half a century, had it extended to the present time—he travelled in most parts of England and Ireland. At three several Conferences, he occupied the President's chair, and retained to the last a popularity, which the world popularity is not fitted to describe, for he constantly enjoyed the mingled veneration, admiration, and affection of both ministers and laymen of his own denomination. In 1805, his acquisitions obtained for him the honorary degree of D. D., which was followed, in 1806 by that of D. D., and subsequently by his election as a member of the Royal Irish Academy. Of late years he had lived in comparative retirement, but took great interest in the progress of Christianity, especially in the Shetland Isles, where he was instrumental in establishing a Wesleyan Mission, which he continued to foster with great care."

The editors of the London Christian Advocate, looking above those partitions, which separate the church into differing sections, speaks of his distinguished Methodist commentator, in terms of high commendation. They say "A great light is extinguished! Dr. Adam Clarke, the ablest biblicist, if not the first scholar of his age, is dead." They even propose to erect a monument to his memory and say "Who should have a monument, if he should not? Who is worth remembering, if he is not? Who is an ornament to his age and to his country, if he was not? Who was eminent, and wise, and good, and learned, and illustrious, if he was not? Who is worthy of the gratitude of the christian world, and to be had in everlasting remembrance by it, if he is not? The Advocate of Sep. 3, contains a detailed memoir, of which we have to present an abstract in a future number. We now merely add to this early life, Dr. Clarke took for his motto, Prov. 18: 1. *Through desire, a man having separated himself, seeks and intermeddles with all wisdom.* Yet his ardent pursuit of knowledge was never suffered to interfere with active duties. In 1786, he wrote to a friend, "I am determined, by the grace of God, to conquer or die, and have taken the subsequent for a motto, and have it placed before me on the mantle piece."

Stand thou as a beaten anvil to the stroke, for it is the property of a good warrior to be flayed alive, and yet conquer!"

Effects of the Bible.—A respectable Irishman in this neighborhood, who had been bred up in the Church of Rome, and was not acquainted with the Word of God, until about two years ago, has since that time, in consequence of having got into his possession a copy of the scriptures, been gradually discovering the errors of the Roman faith. When he visited Ireland last winter, he was so ill treated by his Roman Catholic neighbors, because he refused to go to mass, that he determined to bring his family over to Scotland, and settle permanently in a country where the blessings of religious liberty have been so long enjoyed. Last Sunday he publicly renounced Popery in the parish church of Inchinnan, and had his child baptized in the protestant form.—Paisley Adv.

The crying Sin.—We are fully settled in the belief, that thirst for worldly gain is the crying sin for the churches, that pervades all ranks in society, rich and poor, high and low, bond and free. When shall it be put away? Who will begin the work of a thorough purification?—West. Rec.

From the Newburyport Herald.

KNOWLEDGE.

BY REV. L. WITTINGTON.

There is a close connexion between ignorance and vice; and in such a country as our own, the connexion is fatal to freedom. Knowledge opens sources of pleasure which the ignorant man can never know—the pursuit of it fills up every idle hour, opens to the mind a constant source of occupation, wakes up the slumbering powers, gives the secret victory to contest and the secret unveils to our astonished ideal worlds; secures us from temptation and sensuality; and exalts us in the scale of rational beings. When I pass by the grog-shop and hear the idle dispute and obscene

song—when I see the cart rolled along, filled with intoxicated youth, singing and shouting as they go—when I discover the boat sailing down the river, where you can hear the influence of rum by the noise which it makes—I cannot but ask, Where these people taught to read? Was there no social library to which they could have access? Did they ever know the calm satisfaction of taking an improving volume by a peaceful fireside? O did they ever taste the luxury of improving the mind? You hardly ever knew the young man who loved his home and his book that was vicious.—Knowledge is often the poor man's wealth. It is a treasure no thief can steal, no moth nor rust can corrupt. By it you turn his cottage to a palace, and you give a treasure which is always improving and can never be lost.—"The poor man," says Robert Hall, "who has gained a taste for good books, will in all likelihood become thoughtful; and when you have given the poor a habit of thinking, you have conferred on them a much greater favor than by the gift of a large sum of money, since you have put into their possession the principle of all legitimate prosperity."

Nor is it to the poor alone, that this remark applies. The rich need occupation. Their hearts are often like seas, which, stagnant under a breathless atmosphere, putrify for the want of a wave. Employment, roused by some noble object, is the secret of happiness; and of all employments, mental labor lasts the longest. The body soon tires; but the mind, divine in its origin and immortal in its destiny, pursues its labors with transient pauses; and rises from every check with fresh vigor to continue its eternal flight. What a beautiful picture does Cicero give of the secret happiness his studies opened to him. "You will not blame me, respected judges, at least you will pardon me, if, while some are hurried in business; some keeping holidays; some pursuing pleasure; and some giving their hours to sleep; while one tosses the javelin and another the dice box, I should steal a little time for the recollection of my studies and the improvement of my mind." Yes, he loved these things better than recreation; to him they were more profitable than business and sweeter than sleep.

Dr. Gaspard F. Spurzheim, whose Lectures were attracting great attention in this city, and occasioned the remarks of our correspondent, died at his lodgings on Saturday evening last, at the age of 56, after an illness of eighteen days. He was born near Treves, and received his medical education at Vienna, where he first heard the late Dr. Gall, with whose name his own has been so long and intimately associated, and to the development and dissemination of whose phrenological doctrines, he devoted his life. He had lectured extensively in Germany, France, and Great Britain, and came to this country about three months ago, with the intention of visiting and lecturing in our principal cities. The first lecture he delivered in the U. States was before the American Institute. In September he commenced a regular course on Phrenology, which he did not stop to finish. His body is to be embalmed and buried at Mount Auburn, to be delivered to his friends in Europe, should they desire its removal.—Bost. Pr.

Distinction between the Human Spirit and Animal Mind.—The human soul is as clearly distinguished from all the animal mind, notwithstanding the partial resemblance that exist, as the bee is from the sponge, or the elephant from the oyster. Independent of all metaphysical discrimination, the literature, the arts, the history, the mechanisms, and the manufactures of mankind—all that ennobles, enriches, and delights a cultivated nation, show at once, with an irresistible certainty, the immense superiority of the human soul. It has discovered and acquired the science, composed the works, displayed the feelings, performed the actions, and created the buildings, the ships, the paintings, the statues, the music, and all the other wonders of civilized society. These are sufficient facts to separate the human spirit from the animal mind. That never improves; that, in no age or country, has effected any progression; though it sees, hears, and feels as we do, and thinks, and reasons, wills and judges on its perceptions, so far as its appetites are concerned, much as we do on ours.—But there is its limit. Beyond that small, though useful circle, it never advances. In our appetites, in the mental agency which they stimulate and acquire, we have a kinship and a similitude, but no further. When our moral principles begin—when our improvable faculties develop—when we rise beyond our animal wants and desires—when we study nature—when we cultivate literature—when we seek after knowledge—when the reason and the sympathies ascend to their Creator—we distinguish our spirit from the animal mind forever. To none of these things can that attain. It is incapable either of receiving or of comprehending them; and these ennobling powers and their phenomena express and illustrate the amazing difference which parts us from our fellow brutes, more impressively than any verbal definitions or descriptive particularity. Their faculties, instincts and powers, are admirable for their class of being, and enlarge our notions of the benevolence as well as the almightiness of our Common Maker; but they bear no comparison with the transcending capacities, and achievements of their human master.—Turner's Sacred History.

CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 17, 1832.

MORAL REFORM.

The Rev. Mr. McDowall, whose labors of benevolence in the city of New York, we have before mentioned, has recently published a letter to the pious and benevolent ladies of the city and state of New York, in the United States, in the British Provinces in North America, in England, Scotland, Ireland, France and Germany, in behalf of the unfortunate and wretched females of New York; some of whom are from the various nations above named. The writer of this letter states, that there is no provision made by the public authorities for the moral reform of this class of females in New York; that the receptacles which are furnished for them, uniformly have a tendency to make the bad worse. He says, "The female penitentiary in this city, their legal home, usually contains from 100 to 300 women at a time; at night they are to lodge, from 25 to 70 in a room, without fire, without bed, with but just sufficient covering to prevent being frozen." Instead of the wholesome restraint, and pious advice which they

might receive from a Matron, in a proper Asylum, is the obscene song heard; and having been cast away from associating with a respectable community, and having no companions but those who are abandoned, they glory in their shame. No provision is now made, for an asylum for those who wish to leave their haunts of vice, and become useful members of society; to obtain funds by which this can be accomplished, this letter has been published, appealing to the sympathy of the benevolent. A society has been formed to aid this object, which is called "The Female Benevolent Society of the city of New York;" and the form of a constitution for auxiliaries is appended to this letter. Some money has been contributed, and some few have been received, while the many who have applied, have been refused admittance for want of funds. Mr. McDowall has now been laboring for the benefit of the vicious, for two years past, at a personal sacrifice of more than \$1200. Why it is that so little interest seems generally to be felt for vicious females, we know not; and while the benevolent have given liberally for the reform and the relief of others, these seem by common consent, to be left to live in vice, and die with hardly an effort for their reform. The appeal to the females, containing some affecting details, is worthy of serious attention; and the object which he would promote, the approbation of all moral and Christian men, as well as women. The pamphlet, price \$1 50 per 100, are for sale at No. 17, Ann-street, New York.

REVIVALS OF RELIGION.

The most cursory reader of religious journals, must observe that few notices of revivals are now published, in proportion to those which appeared in the same vehicles of intelligence, a year or two since. What is the cause of this state of things in our churches? Do Christians assimilate in their feelings to the Israelites, when they breathed the fresh air from heaven, and desired rather to return to Egypt?—Have the churches become weary of attending to the often repeated calls to open their doors for the admission of those, who had been brought by the influence of the Holy Spirit, to unite themselves to the children of God? Or has the excitement been so great, as by the laws of the human constitution, necessarily to give place to an opposite state of things, a state of apathy and of supineness? Or does God withhold the influences of his spirit, when earnestly sought for? Is he unwilling to hear the needy when he cries, or to relieve the heavy laden sinner, who approaches the mercy seat in deep self-abasement? Let God be true, though every man be a liar. He is the same forever. Whatever else has been the cause, we believe that the theological speculations, which deeply engage men of talents, and elicit essay upon essay, are at present fraught with evil to the peace and prosperity of the church; not because these men who differ upon some points, are enemies to revivals; we believe that most—perhaps all of those are friends to them; but the pride of opinion, or a full confidence that the doctrines advanced by them, are correct—leads men to cleave with great tenacity to those propositions which they have publicly advanced; and instead of striving to arrive at the truth, are often over anxious for the victory.—Although comparatively few have advocated this doctrine before the public, in print, yet the master spirits which have done this, have enlisted, on one side and another, no small proportion of the clergy—men in the region where publications upon these topics, have freely circulated. Thus we see the terms "New School men," "Old School men," used to designate those who have adopted particular principles; likewise the "Andover," and the "New Haven" Theology. Did the contributors for the press always confine themselves to respectful language—was all that Christian courtesy exhibited, which the religion we profess, demands; the evils of which we complain, would be far less: on the contrary, ungenerous remarks or innuendoes, sometimes supply the place of arguments; and the spirit manifested, is far from being commendable. In expressing their views on contested points, or about them, the language used is not unfrequently susceptible of different constructions; and after passing an hour in trying to discover the views of the writer on some nice points, the common reader is more perplexed than ever, and he again resorts to the essay, and again leaves it, with little more light than before. The great directory of our faith is not couched in such ambiguous language; but contains the doctrines necessary for our salvation, in such legible characters, that he who runs may read. [Further remarks next week.]

Rev. James D. Knowles was inaugurated Professor of Pastoral Duties in Newton Theological Institution, on Wednesday last.

Rev. Baron Stow, late of Portsmouth, was installed Pastor over the Second Baptist Church and Society in Boston, (late under the charge of Mr. Knowles) on the evening of the 14th instant. Sermon by Professor Knowles.

Dr. Winser has been dismissed, at his own request, from the Pastoral care of the South Church, Boston, and has accepted his appointment as Sec. of A. Board For. Missions.

The Missionaries for Burmah were to be set apart for that field of labor yesterday, at Providence—to sail from Boston about the 28th instant.

A CARD.

The subscriber very gratefully acknowledges the kindness and liberality of those friends who visited him on Tuesday, Wednesday, and Thursday, of the present week, and gave numerous substantial testimonies of their affection to him and his family. He also tenders his grateful acknowledgments to those who, being unable to gratify him by their personal attendance, sent kindly apologies for their absence, and forwarding donations of considerable value. The amount realized from these various sources is one hundred and twenty-five dollars. Of this sum, ninety-four dollars were given in cash. The assistance thus afforded is very opportune; but even this is not to be compared with the pleasure and profit resulting from a more enlarged and intimate acquaintance with the people thus obtained, and the renewed and increased evidences of personal interest in his welfare thus given. May all be recompensed at the resurrection of the just. GUSTAVUS F. DAVIS.

Hartford, Nov. 16, 1832.

General Intelligence.

VERY LATE FROM EUROPE.

Germany.—The Prussian Government has demanded of the French, that its troops shall be removed to within a league of the Belgian frontier, promising to withdraw its own to the same distance; but if the measure be not adopted, and if French troops enter Belgium, a Prussian army will also enter on its side.

Turkey and Egypt.—Alleppe has fallen into the hands of Ibrahim Pacha; and the Turkish army broken and disheartened, retreat before him without a chance of their being able to check his conquest of all Syria.

FROM ENGLAND.

The affairs of Holland and Belgium appear to be drawing to a crisis. The latter power appears more firm since the recent marriage of the King to one of the Princesses of France.

France appears quiet. The affairs of Spain and Portugal continue in the same state as they have done for a long time past.

The report of the death of King Ferdinand of Spain turns out to be untrue, although he continues dangerously ill.

Reports prevail at London that a considerable fleet was fitting out at Portsmouth, designed for the French coast. They had a momentary effect on the stock and produce market, like many other reports, they appear to want confirmation.

GREECE.

Accounts from Malta of the 25th August, state that the British, French, and Russian squadrons are still on the coast. There was a rumor current that a collision subsisted between the former and the latter, on account of some understanding having been discovered between the latter and some of the Greek Chiefs, who are considered the most refractory, and adverse to the establishment of order. Whether this be so or not, the country is in a most disturbed state, and as might be expected, piracy is becoming very common in the Archipelago. The allied Admirals have, in consequence, detached from their squadrons three frigates and corvettes, to give convoy to merchant vessels from Smyrna, through and out of the Archipelago. Three public armed Greek vessels are cruising on the same station. These various precautions have almost extinguished maritime piracy; no account of any new case having been received at Malta.

DEFEAT OF DON MIGUEL'S TROOPS IN AN ATTACK ON OPORTO.

The long expected attack on Oporto by Don Miguel's army, was made on Saturday, the 29th ult., which day is held sacred by the Catholic Church, in honor of St. Michael, after whom the Usurper is named; it was therefore thought propitious of victory against Don Pedro. On the two preceding days, a number of movements of troops had been observed in the Miguelite encampment, all of which gave notice of the intended attack; to repel which, Don Pedro and his co-commanders made the best position of their forces. The night of Friday was dark and lowering, and before day break rain fell in torrents. Nothing daunted however, by this ominous dawn, the Portuguese troops commenced the attack on Don Pedro's line of entrenchments, directing their attention principally to that portion entrusted to the defence of the British and French brigades, under the command of Col. Hodges, and St. Leger, upon which they bore down in a compact mass. They were received with great coolness and determined bravery; but the unexpected arrival of about 50 men to the ranks of the attacking party, who came suddenly upon the French brigade, under cover of a large vineyard, compelled them to give way. Pushing back however, on a point of the 10th cascade, they returned to their former position, driving the enemy before them with great slaughter; but the immense body of troops, amounting to 500 or 600, together with two pieces of artillery, which the Miguelite General brought against the gallant bands, obliged them again to retire, which they did into a square surrounded by walls, in front of the barracks occupied by the British Battalions. The contest now raged with terrible fury, and a momentary deficiency in the supply of ammunition to the British and French troops, gave the Portuguese an opportunity of committing great slaughter in their ranks, which the officers suffered severely, both commanders, Col. Hodges and Count de St. Leger, being wounded, Colonel Burrell killed, Major Shaw and others, wounded. The arrival however of three companies of the 10th cascade, commanded by three privates, two of them sons and one a cousin of Count Feuille, enabled these brave fellows to beat back the enemy even beyond their first position, leaving behind them a howitzer, two nine pounders, and a great number of killed and wounded, and about 800 prisoners.

While the fray raged so hotly, the attack was directed with great vigor against the lines to the left of the Portuguese and British position, which was the centre on the Braga road, and a smart firing of shot and shell was kept up from the batteries on the Villa Nova side of the river. But every where Don Pedro's troops met the enemy with cool determination, which is the earnest of victory against an impetuous assailant. Till about 4 o'clock in the afternoon, the contest was maintained with vigor. About this time the firing of Don Pedro's guns proved too hot for the enemy, and they retreated beyond the reach of their shot, and thus ended for that day all attempts to dislodge the constitutional army from Oporto.

Don Miguel's loss is calculated at nearly 2000, in killed, wounded, and prisoners, and Don Pedro's is supposed to amount to nearly 500, among whom are a great many officers, nearly the whole of the British officers being either killed or wounded. Among the killed are Lieuts. Berton and Soper. The pursuer of H. M. S. Asia received a fatal wound while viewing the action from a station within the lines. Throughout the day, Don Pedro manifested great coolness and decision of conduct, and before he returned to his palace he went through all the hospitals, and directed the necessary attentions to be paid to the wounded.

TRIPOLI.—The Washington Globe of yesterday morning furnishes the intelligence, probably from the State Department, under date of July 24th, of difficulties between the British and Tripolitan Governments, and civil dissensions in the latter. We state the substance. The breach between the Regency of Tripoli and the British, originated in the refusal of the former to pay certain claims of the British Consul, amounting to \$180,000. \$113,000 had been offered and refused. A squadron of British vessels, consisting of two frigates and a sloop of war, were before the place; the British flag had been struck, and the consul was only prevented from embarking by the illness of a daughter. On the 27th, in consequence of an attempt to levy contributions by the Bashaw, an insurrection took place. Youmahed, son of a deceased son of the reigning prince, Sidi Jussef, was proclaimed Bashaw. A battle took place, without any decisive result, after which the Bashaw abdicated in favor of his son Sidi Ali, and at the last dates the contention was carried on between Sidi Ali and his nephew, Youmahed, who was outside the town with a large force, about to make an immediate assault. The British Consul General had embarked his family on board of a brig in the harbor, and had politely furnished an asylum on board for the family of the American Consul Mr. McCauley. It is not stated whether our Consul had himself embarked.—*Balt. Am.*

The funeral of Sir Walter Scott took place on the 6th September.

LONDON, Oct. 4.—The cholera, though much abated in virulence, still lingers in various parts of the country. The deaths, per day, are from 150 to 200.

An expedition is preparing in London, to go in search of Captain Ross, who sailed more than three years since on a voyage of discovery to the Polar Seas, and has not since been heard from.

EDUCATION IN ENGLAND.—The last official reports which have been made to the British Parliament, on the subject of Education, were as long ago as the year 1818. At that time there were in England three millions of pounds, with a revenue exceeding three millions of pounds sterling; 14,382 unendowed schools, and 5,102 Sunday schools. The number of pupils in these schools was 641,282 of whom 222,518 were taught gratuitously, and 221,764 were pay scholars. The latest estimate founded upon answers to circular letters of Mr. Lord Brougham—in 1839, gives the number of scholars chiefly of the poorest classes, receiving tuition at the time, at about a million and a half. It is further to be noted, that none of the means of education in England are national, or derived in any way from a government prize, or are endowed by private munificence. Oxford and Cambridge, with their rich incomes and vast property; the one containing nineteen colleges and five halls; and the other twelve colleges and four halls; have grown up entirely by the bounty of individuals. The number of students in these Universities averages about three thousand. It is believed to be a part of the Radical policy to make a general provision for national education, one of the first objects to which a reformed Parliament is to direct its attention after the weightier matters of fiscal and ecclesiastical retrenchment.—*Balt. paper.*

The Press.—An association is forming at Paris to defend the press. Its objects are—1. To endeavor to obtain the repeal of all taxes which are paid by newspapers. 2. To reject laws which involve the appearance of journals. 3. To pay their fines when fined unjustly. And 4. To support the members of the Press, who may become poor, by pensions and other allowances.—*Balt. Cont.*

Steam Navigation on the Rhine.—The Augsburg Gazette of the 4th September, has a letter from Basle of the 25th July, stating that the experiment made by the Rhineish Prussian Co. for navigating the Rhine by steam vessels, to extend the navigation to Basle, has proved successful. Hitherto it was thought that the Kehl to Basle, was too shallow for that purpose; a steam vessel, however, has just succeeded in accomplishing the desired object. Thus, when the system is completed, steam vessels from Switzerland, down the Rhine to London, will effect their passage in 72 hours!

Agriculture of Liberia.—A new impulse has been given to agriculture during the year past. The emigrants by the late expeditions have devoted themselves successfully to the cultivation of their farms. The coffee plant, which is found every where near the coast, growing in the richest luxuriance, has now become an object of attention with some of the respectable citizens. The Rev. C. M. Waring expects to have a plantation of 20,000 trees completed in a short time. Cotton and indigo are likewise spontaneous productions of the country, but have not yet been subjected to cultivation. One colonist, however, is named, as having raised, spun, and wove cotton enough to clothe himself and family.

Chronometers.—The British Admiralty offer annual premiums to the three artists whose chronometers, on trial, perform with the least variation from mean time within prescribed limits. The ninth annual trial terminated in December last, and the result shows an astonishing accuracy, as well as an extraordinary improvement in the construction of Chronometers. The prizes were awarded severally to Messrs. Catterall, Folsdam, and Webster. The actual error in the rate of either of them did not amount to one second in three degrees of accuracy, which would have enabled a seaman to navigate a vessel round the world, with less than the error of a mile in longitude. The actual errors were, of the first seventy hundredths of a second, of the next eighty six hundredths of a second, and of the third, eighty nine hundredths of a second. The greatest difference of rate between the instruments, was less than one-fifth of a second. The least variation proved at any previous trial, was that of the instrument to which the first prize was adjudged in 1829. It was two seconds and twenty seven hundredths.—*Baltimore American.*

OFFICIAL.

DEPARTMENT OF STATE.

Letters and papers to the 25th September, have been received from our Consul at Cadiz, conveying important information, of which the following is an abstract:

On the 18th of September, King Ferdinand VII., was according to the bulletins of the Physicians, in a very low and feeble state, his disease being gout in the stomach, attended with dropsical symptoms. By letters from Madrid of the same date, it appears that his disease was hourly expected; and that, in anti-cipation of his death, the troops were pouring into the Capitol from every direction.

The Cholera has reached Memphis, Tennessee.—There is great alarm at Point Pleasant, on the Ohio. There are many cases on board the steamboats. Accounts from New Orleans, October 20th, say that the long dreaded disease is in that city. It has nearly ceased in Cincinnati.

New Orleans, Oct. 26.

THE CHOLERA.—This direful scourge of the human race we are apprehensive has at length reached our city in reality; it therefore behooves our citizens to be on their guard, and use the utmost precaution in avoiding whatever may have a tendency to produce the disease. Our Levee is liberally, at this time, covered with fruit of almost every description, in the various stages from immaturity to decay; the latter of which is purchased by negroes and others, and devoured with avidity, which must be attended, now that the cholera has come among us, with the most fatal consequences. It is matter of regret and astonishment that some sanitary measures are not put in force to prohibit the introduction of fruit, the ever fruitful and crying cause of this disorder, and to ensure the general health of the city.

Two white men, who lived on the Levee and slept underneath the wharves, near Poydras street, were taken suddenly ill yesterday morning after breakfasting on a quantity of cabbage, thrown from on board a steamboat in a decayed state, and died in a few hours afterwards. A negro, attached to a cotton press in the immediate neighborhood, also died suddenly, and died in the course of the afternoon. We have been informed too, that another negro employed as a fireman on board of a steamboat, was taken ill and died in a similar manner. One case of confirmed cholera is said to exist in the Charity hospital. Whether the others were cases of genuine spasmodic cholera, we leave it for physicians to decide; we merely state the facts, which to say the least, carry suspicions of a disease of a peculiar type and marked malignity, and differing essentially from the yellow fever, having entered among us.—*Id.*

The Ohio Canal is completed.

Another Warning to those who leave young Children alone.—A mother in Franklin township, N. J. lately left three small children the eldest four years old, locked up in the house, while she went out on some visits. On her return, after an absence of more than an hour, she found the second child, a fine boy

between two and three years of age, lying near the front door, burnt in a most shocking manner—he survived about an hour.

Distressing Casualty.—The circumstances of this melancholy accident, as just related to us, are briefly as follows: On Wednesday evening last, Mr. Ingley of Auburn, in this country, was returning home in a state of intoxication, and fell into the ditch by the side of the road. A man passing by, discovered him in that situation, and mistook him for a bear. He returned about half a mile to a tavern—made known his discovery; and procured a rifle and a light, and went back in company with three or four others, and when they arrived within about 15 feet of him, still lying helpless in the ditch; they were so confident that it was a bear, that one of them immediately fired and killed him instantly. So far as we have been informed, no evil design attaches to any one; it appears to have been wholly a mistake, occasioned by the darkness of the night, and his lying in the situation above described.—*Fredonia Journal.*

Upwards of six hundred dollars have been contributed in the city of Richmond, in aid of the Cape de Verde sufferers.

Methodist Episcopal Church.—The Minutes of the several Annual Conferences for 1832, present a statistical view of the Methodist Episcopal Church in the United States. The whole number of Methodists is 548,593—being an increase of 35,479 since the last year. Virginia contains 40,740; Philadelphia, the largest number, viz: 40,015; New York, 47,030; Baltimore 43,400; Ohio, 44,879; Missouri, the smallest number, viz: 4,771.

Hampden Sidney College.—The commencement at this institution took place on the 26th of September. The degree of A. B. was conferred on nine young gentlemen.

On the following day, the Literary and Philosophical Society celebrated their anniversary. William Maxwell, Esq. of Norfolk, pronounced an eulogy on the Rev. Dr. John H. B. the late President of the Society. Mr. Maxwell, in his usual happy manner, portrayed the interesting incidents of his life, and briefly, but forcibly pointed out the influence of his writings on the religious and literary character of the state.

The Bible Cause.—The Stafford county Bible Society, N. H., which ordered a while since 6000 New Testament from the American Bible Society, for the purpose of placing a copy in the hands of each Sunday School scholar, has within a few days ordered 14,000 more for the completion of this noble undertaking. Testaments are furnished by the parent society, at nine cents, for objects like the above.

The Slave-trade and Negroes of the Congo.—Some of the most considerable markets for slaves in Africa are established in the neighborhood of the Congo; and two of the largest of these, Bibe, to the south, and Cassango to the north of that river, are described in the following terms by Donville, who has lately published at Paris an account in three volumes, of his recent visit to the Congo and interior of Africa. The price of a negro is from fifty to sixty five shillings, or an equivalent in calico, or other ware; such as a bad musket for a good negro, &c. About six thousand blacks, of whom two thirds are women, are annually brought to the market of Bibe; and fifty or six hundred dealers come and bargain for them, and their purchases completed, carry them away in chains to Angola or Benguela, where these unfortunate beings are shipped on.—Donville is of opinion that this execrable traffic did not exist previously to the appearance of its Christian patrons; but he forgets that proofs of its antiquity exist in Holy Writ, as well as in the pages of Herodotus, and on various sculptured remains, which are extant in the tombs of Egypt. No change has taken place in this traffic, since those early dates, save in the channel through which it passes. Most of the superstitious peculiarities of the savage state, are prevalent among the Congo negroes. The God of Thunder receives peculiar reverence, and his supposed wrath is at times appeased by the sacrifice of human victims, whose flesh is divided among the crowd, and devoured by them. When the sorcerers or soothsayers have announced the necessity of allaying the god's vengeance by such a holocaust, attempts are immediately made to ensure some young man or woman from a neighboring tribe, under pretence of raising them to a high station, or showing them peculiar marks of honor; the unfortunate victims fall into the snare, and are received with caresses and feasting; then led to some public spot, where the scaffold awaits them, and the multitude welcomes their appearance with shouts of joy; at the very moment when intoxicated with their adulations, a death blow from behind is given them; their last sighs are drowned in the furious howlings of their kidnappers, and the breath has scarcely departed, before the body is torn in pieces, and shared amongst them. The individual who has succeeded in entrapping the victim, is raised to the honors of nobility. Donville was himself more than once in imminent danger of falling a sacrifice; and on one occasion, where the scaffold awaited eight days and the people were impatiently awaiting the hour of his immolation, when he melted the hearts of his gaolers, by an offering of a handsome red cloak, some cotton cloth, and a few bottles of rum.

On a subsequent occasion, when at Yaovo, where he discovered a gold mine, the men and children tempted him to stay amongst his tribe by the most extravagant offers, one of which was his niece, who had reached her hundred and forty-second moon, and was born to the happiness, as the uncle said, of becoming his wife-in-law. Donville, however, in stead of listening to this temptation, as a proof of the value of his immolation, when he melted the hearts of his gaolers, by an offering of a handsome red cloak, some cotton cloth, and a few bottles of rum.

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Lotteries.—The Philadelphian, among other remarks on the subject of Lotteries, has the following:—“I have considered well the argument of the late Dr. Mason against Lotteries, that they depend on the irregular and unlawful use of the lot; but I feel constrained to rest my opposition to lotteries, on their pernicious effects on society. These are becoming daily more and more conspicuous in our country.—Next to intemperance in drink, I verily believe lottery gambling to be one of the most prolific sources of idleness, dissipation, suicide, poverty, and wretchedness.

“For the detail of these evils, I have at present, no time; but occasionally present them from publications directly levelled against legalized gambling.” The opinion of the editor is in perfect concordance with our own; and we are persuaded also with that of the considerate part of the community at large.—That a dealer in lottery tickets should escape censure, any more than a vender in ardent spirits, we cannot perceive.—*Utica Bap. Reg.*

The Price of Peace-making.—A magistrate of Paris has established a poor-house in his office; and when he happens to be occupied in the performance of his duty, that of preventing litigation, he invites the parties whom he has reconciled, to seal their reconciliation with an alms. In a single year this worthy functionary collected more than 1400 francs.—Honour to the inventor of this ingenious means of benevolence.

Accident.—During a severe gale on Lake Ontario, two men were washed overboard from the Steam-boat William IV. and drowned. One of the bodies had been found at Cobourg, off which port the accident occurred.

MARRIED.

In this city, on Tuesday morning last, by the Rev. Mr. Boies. Doct. Eliza Stinson, of London, U. Canada, to Miss Susan Boies, daughter of Rev. A. Boies, of this city. In this city, on Monday 12th inst. by the Rev. G. F. Davis, Mr. Richard D. Cornwell to Miss Calista Hancock, all of this city.

In New Haven, Mr. James B. Peshody, of Middletown, (S. I.) to Mrs. Ruth Avis, of the former place.

In Middletown, Mr. Horace D. Hall, to Miss Sarah M. Hughes.

At Middletown, by Rev. John Crocker, Mr. Frederick W. Stecher, of S. Cuba, N. Y. to Miss Sarah Crowell, Mr. Anson Yale, of New York.

At New York, Mr. Frederick Bange, merchant, to Miss Eliza Bange, of New York.

In Boston, by Dr. Bowditch, Mr. Oliver Johnson, Editor of the Christian Register, to Miss Mary Ann White, daughter of Rev. Broughton White, of Lempster, Mass.

DIED.

In this city, Cast. Cyrian Barnard, aged 80; Mr. Chester Seymour, aged 40.

At Boston, on Saturday last, Dr. Spurzheim, recently from Germany, the celebrated lecturer on Phrenology.

In New Haven, on the 7th inst. Mr. Calvin Burwell, aged 30.

At Plainfield, Conn. Miss Mary Ann H. Cady, daughter of David Cady, Esq. of Providence, R. I.

At Colchester, and suddenly, on the 16th inst. the Rev. Asahel Clark, aged 64.

At Middle Haddam, Mr. John Eddy, 77.

CICERONIAN LYCEUM.

Will be held Tuesday Eve., Nov. 20, 6 1/2 o'clock, at the Lecture Room of the Baptist Church.

QUESTION FOR DISCUSSION.—Was the execution of Charles I. justifiable?

Lecture by Rev. Horatio Brinsmade.

Punctual attendance is requested.

THE "GOODRICH ASSOCIATION."

Meet at Centre Church Lecture room, Friday evening Nov. 3, at 4 o'clock.

Lecture by Rev. Horatio Brinsmade.

Punctual attendance is requested.

NOTICE.

The Baptist church in Williamstown, have resolved to commence a series of meetings, for religious exercises, on the 23rd of the present month. Ministering and lay brethren are affectionately invited to attend, and assist in the services.

ALVA GREGORY, Pastor.

NOTICE.

A Protracted Meeting will be held at the Baptist meeting house in Thompson, to commence on Tuesday, the 20th of November, at 10 o'clock, A. M.—Ministering and other brethren are earnestly requested to attend, in hopes that their coming will be like the coming of Titus.

JAMES GROW.

NOTICE.

The Baptist Church at Stonington Borough will commence a Protracted Meeting at their meeting-house, on the 24th inst.—Ministering brethren are earnestly solicited to be present, to take a part in the exercises; and we most affectionately invite all others to a participation with us. Services to commence at 1 o'clock, P. M.

JEROME S. ANDERSON, Pastor.

NOTICE.

I hereby given that the subscribers have been appointed Commissioners on the estate of Gordon G. Clark, late of Simsbury, deceased, represented in said estate, and that six months from the 29th day of October, inst., are allowed by said Court, to the creditors to exhibit and prove their claims against said estate; and that they will attend to the duties of their said appointment at the dwelling house of the widow of said Clark, in Simsbury, on the 31st Monday in April, 1833, at 1 o'clock, in the afternoon of said day.

JEFFERY O. PHIPPS, Commissioners. VIRGIL PATTERSON, do.

All those indebted to said estate, are requested to make immediate payment to ASHEL MITCHELLSON, Adm'r, Simsbury, Oct. 29th 1832.

J. W. DIMOCK, Merchant Tailor.

HAS removed six rods South of State House Square, on Main St., where he is now opening a fresh assortment of Goods, just purchased in New York.

BLACK and Blue, Olive, Green, Brown, Mixed, Blue, and A la mode Brocade; Black and Blue, Drab, Sage Mink, Checked, and Striped Cassimeres; Cuckoo Molekin, for Pantalons; Plain and Figured Velvets; Light and Dark Valencia, Marseilles and Molekin Vestings; Blue, Green, and Brown Goat's Hair and Common Camlets; Black, Green, and Drab Petersham; Blue, Brown, and Green Flannels and Friezes; Brown Molekin and super Fur Seal Collars; Cloak Cord and Tassels; Wrapper Bottoms; Bangs and Bottoms for Petersham; Over Coats; Large Pearl, Gilt, and Twist Buttons; Linen Bosoms; Shirt Wristbands; Velvet, Bombazine, and Silk Stocks; Stock Buckles, Silk, Worsted, and Cotton Suspenders; Cravats; Gloves; Hdkfs.; Lambwool and Cotton Drawers, and Lambwool Hose; Super Irish Linen; together with every article of Trimmings in his line.

Full Fashions received. N. B. Particular attention to Cutting custom. All orders at home or abroad will be thankfully received and faithfully executed.

Hartford, Oct. 6.

HATS, CAPS, AND

BUFFALO ROBES.

THE subscribers have received the latest Fall fashions for Hats, and are now ready to offer to their customers an elegant assortment of the most approved patterns.

Also, a very extensive assortment of men's and boys' Fur Seal, Hair Seal, and Cloth Caps, of all variety of patterns, at wholesale or retail.

Also, a select assortment of BUFFALO ROBES, selected expressly for retailing. Those in want of any of the above articles would do well to call and examine before purchasing.

HOADLEY & CHALKER.

Store 10 rods south-west of the State House.

Oct. 6.

THE MALTE-BRUN

SCHOOL GEOGRAPHY AND ATLAS.

THIRD EDITION.

F. J. HUNTINGTON

Has recently published the third edition of the above popular

Geography and Atlas, containing the following twenty-one Maps, Charts, and Tables.

1. New England States, 13. Northern Hemisphere, 2. Middle States, Maryland, 14. Southern Hemisphere, 3. Southern States, 15. Height of the Principal Mountains on the Globe, 4. Western States, 16. Length of the Principal Rivers on the Globe, 5. United States, 17. Chart, exhibiting the Comparative Extent of Oceans, Continents, Countries, Islands, Seas, and Lakes, 6. North America, 18. Tabular Views, of Extent, Population, Canals, Roads, Indian Tribes, Universities, Missionary Stations, &c. 7. South America, 19. Picture of the World, 8. Atlantic Ocean—its Islands and Coasts, 10. Europe, 11. Africa, 12. Pacific Ocean—its Islands and Coasts, 13. Western Hemisphere, 14. Eastern Hemisphere,

From among the mass of evidence in the possession of the publisher of the superior excellence of the work, the following selection from it is here presented to the public.

From the Boston Traveller.

THE MALTE-BRUN SCHOOL GEOGRAPHY.—Many Attempts have been made at improvement in works upon the above science, and perhaps such successive effort has achieved some advance in the march towards perfection. But hitherto, all these works have been marked with a radical error—that of presenting general views first, and particulars afterwards. Thus Woodbridge, Worcester, Morse and others, begin with astronomy, and require the pupil, "with a small stock of ideas, and a very limited vocabulary of words, immediately to grasp the solar system; a task which demands the energy of a mature mind. It is a process in the attempt to make the pupil, before he knows the world in detail, embrace its vast circumference, with its continents, oceans, rivers, seas, kingdoms, empires and states, in one grand view. A single glance is sufficient to satiate us in this way we require of the pupil what he is unable to perform."

The author believes, and we think justly, the very brief, dry, and uninteresting manner in which countries are described in most books, is a capital defect. This he has endeavored to remedy by more copious and lively details and by the introduction of amusing incidents and descriptions.

The engravings throughout the work, of which there are, we believe, about 150, for beauty and correct drawing, entirely surpass every attempt of the kind we have seen. The grotesque pictures of lions, elephants, and hippopotami, that are to be found in some of our school geographies, are positively mischievous. The publishers of the present work have expended about 2000 dollars, as we understand, in these engravings; a liberality which, we trust, will be amply rewarded.

The Atlas which accompanies this work, consists of 21 maps and charts. The maps are all engraved on steel and are beautifully colored. The map of New England, that of the Middle, Southern and Western States, of the Atlantic Ocean, the Pacific, and the polar projection of the world, must be found valuable additions to the means of teaching geography. The comparative chart is of great value, and suggests many interesting and valuable substitutes, we think, for an artificial globe.

Farmington, May 24, 1832.

MR. F. J. HUNTINGTON, SIR, I have examined "The Malte-Brun School Geography" published by you, and can cheerfully recommend it, as a book well calculated to supply a deficiency, which I think has existed in our mode of instruction. It preserves a happy medium between the Elementary School Geography, designed for the younger classes of learners, and the larger works; or, rather, to some extent, it combines both in one, thus affording to a large number of children and youth, who have neither time, nor opportunity, to study the larger works, the means of acquiring a more minute and extensive knowledge of Geography, than can be obtained from the Elementary works generally in use.

The topics are well selected; the arrangement natural and perspicuous; and the variety of information such as is calculated to awaken and keep alive the attention of the student; and no child of sufficient age and capacity, can fail to be interested in the perusal of this work.

The Atlas is executed in an accurate and beautiful style, worthy of the Geography it is intended to accompany and illustrate. Wishing you success in your efforts to extend to the common people the means of acquiring a knowledge of this important branch of education, I am, respectfully yours, SIMON HART, JES.

I cheerfully state the result of my experience in the use of different geographical works. Those of Woodbridge and Willard deserve to be mentioned with great respect. In the description of places and the details of facts, however, these works were rather dry and scanty. The same objection, though in a less degree, against the work of Mr. Olney. We have had the book in use ever since it issued from the press, and know of no one for which we should be willing to exchange it. ALLEN FISK, Principal of Walnut Grove School, Troy.

On a former occasion I spoke to you of the Malte-Brun School Geography, a copy of which I had seen in New England last winter. I am very happy to see they have at last reached us, and hope you will lay in a good store of them, as I am persuaded they will in a short time drive all others from the market. You know I think highly of Olney's Geography, but this has advanced a half century. I shall introduce it in my school as soon as possible. J. W. FAIRFIELD, B. M. Norman, Esq., Bookseller, Hudson. Principal.

I have examined "The Malte-Brun School Geography," and gladly acknowledge my approbation both of the plan and execution of the work. The inductive system is the most natural and rational method of imparting instruction.

PLINY EARLE, JR., Principal of the Friends Boys' School, Providence.

From the Southern Religious Telegraph.

The Malte-Brun School Geography, arranged according to the inductive plan of instruction.—The plan of this work—and this is its great excellence—is the inductive. In his progress from a state of partial acquaintance with the world, the learner is gradually brought to a full acquaintance with the world, its physical, political, and religious institutions, its state, and of each state and country as he advances in his course to more general views of whole continents and of the earth. In respect to its method, it is, in our estimation, superior to any other School Geography with which we are acquainted.

From the Rev. H. Keeling, Principal of a School in Richmond, Virginia.

POETRY.

From the Cincinnati Journal.

DELUGE.

THIRTY years the preacher toiled;
Around his head time twined a wreath of snowy whiteness,
And the deep hollows in his cheek where age
Had laid its fingers, told of labor for the good of men.
The earth was not yet old; but in deeds of darkness,
It had grown to quick maturity. The groves of Eden
Saw the sun of righteousness descend and set
Among its lonely and forsaken bowers.
The holy patriarchs were in their graves of peace;—
The message came, and sacred Enoch, too, was gone,
To take his seat among the blessed on high.
All, all were gone!—Their dying words forgotten—
Their memories swathed in winding sheets,
And laid away to moulder and to rot,
No bleeding goat lay on the altar now—
No guilty one would come and pray to be forgiven;
No tear of gushing penitence now glistened in the eye;
But crime would come and dance with death,
And guilt would take its fellow's hand,
And sit and feast at sin's carnival.—The maiden
Threw away her native loveliness, and stood
Array'd in paint and daub of harlotry;
The mother's hand had torn the mother's heart away,
And left it in the house of nameless crime!
O! deeds of guilt were practised then,
That crime itself would blush to look upon!

I said the patriarchs were dead.—Yet there was one,
Who toiled and prayed, and wept and groan'd,
To bring the wanderers back. Alas! 'twas vain!
His tears fell on the ground unheeded;
His age was mocked; and oft precocious guilt
Seem'd loth to let him pass in safety by.
O earth! a fearful time had come in thy dark history;
Upon thy giant brow it yet recorded stands—
Thy mountains, hills, and e'en the ocean's voice,
Shall tell the tale of woe till thy great
Maker's hand shall blot them out.

The sun went down among the isles that deck
The sea; and as it sunk away, the preacher stood
Upon the mountain's top, and told again his tale of mercy.
He said the time had come when pardon ne'er would plead
Again with plaintive voice. He heard the angel
Of destruction coming in his car of death;
He told them mercy's voice would cease to plead—
That pity's fount of tears was dry.
But no one listened—no one heard—
No one answer'd aye now and then a cry of scorn,
Or frenzied shout, came rolling on the evening air.
The man of God now turn'd his footsteps to his home
Of peace. He trod the road that led to where
The ark was built, and entered in. His hand
Now closed the door, and all was still
As where the grave worm riots on the wreck of beauty.

At midnight, in the tents of sin,
A strange, unearthly cry of terror came,
The voice of mirth was hush'd—the dancers
In the hall stood still—the bridegroom's song
Of gladness ceased, with all its beautiful minstrelsy—
The moon had hid her face as if she wept,
And each lone star that treads its pathway
In the skies, now veil'd its face, as if afraid
To look. Again the sound came on the palsied air!
Ask ye what it meant? It was the voice
Of vengeance coming in his iron chariot,
To tread the winepress of the world!
Oh! such a night as this the world ne'er had seen!
The winds that make their beds among
The pillar'd clouds of heaven, now waked
Their giant energies, and came as laborers
In the harvest field of ruin—and thunder
Raised his maddening voice amid the storm;
And lightning lit his baleful fires, to show the way
Of death—and earthquake that had slumber'd
In his gloomy cave, awoke and did his work!
O earth! thy watery grave is made, and God
Has wove thy winding-sheet of waters;
The stars have put their weeds of mourning on,
And come to lay thee in thy sepulchre!

The morning dawn'd at last—
The sun arose to meet his bride—He look'd
Not with a smile of holy gladness that used
To dawn upon his golden forehead.
No! his brow was dark and stormy.
And the light came darting on the air,
As flash the flames of hell upon the midnight
Of the pit!

Alone!

Upon the flood the ark in safety rode.
An angel's hand was on the helm—
The inmates of its chambers sung and pray'd;
For God had come; and in their hearts
Had kindled up a little heaven.

JAPHETH.

From the Genius of Temperance.
**EXTRACTS FROM THE DIARY OF A RUM-
SELLING PROFESSOR OF RELIGION.**
MAY 4, 1831.
(Concluded.)

Was called upon today (in the absence of our
new minister) to make a prayer at the funeral
of Bob P.—Foolish fellow! he fell out of his
sloop last evening in a state of intoxication,
and was instantly drowned. Wonder why his wid-
ow sent after me, unless it was to insult me—
refused to go—suppose this affair will be blown
up into something marvellous, by the coldwater
society.—Have, however, lost a good customer.
Secured my debt today against Judge B.'s
youngest son William, by a mortgage on his es-
tate—which to my view, is the same as if I had
purchased it.

WEDNESDAY.—Town meeting to-day.—My
array of decanters was too much for the cold-
water drinkers—with all their boasting, they
dare not attack me. Was elected overseer of
the Poor,—and myself rapidly rising in the
confidence of the public, even if I do keep a
“grog mill,” as the canting Elder B. sneeringly
called it—trust I feel thankful to my Heavenly
Father, for his tender care of me, through so
much opposition.

THURSDAY.—Our new minister arrived home
to-day—said he had been called upon by the
cold water drinkers to let them have the meet-
ing house for their next address; sent them off
with a “fla in their ears.” Applauded his
conduct—this is true independence—strange
why these “apostles of temperance are so stren-
uous in their efforts. I never sell rum but to
those who ask for it! and I always refuse when
I think a man has drank enough, to let him
have any more: conscience approves of it.

FRIDAY.—Another draft on my draw, and on
my patience, to-day. Benjamin has run up a
large score at Samuel D.'s, which I have been
compelled to pay—forbid Samuel D.'s trusting
him: this is the fifth time; wonder why he
will be so unfeeling as to continue to sell him
liquor.

SATURDAY.—Was sent for to-day to see de-
acon F.; found him very low: how poor his
family appeared, and what a deep settled gloom
there is upon the countenance of his wife. Poor
woman! she looked as though she had seen
trouble. Strange contrast between her appear-
ance now, and what it was seven years ago;
can well remember her wedding night, and what
a fine estate she brought her husband.—Busi-
ness this week very fair, for which I feel sin-
cerely thankful.

SUNDAY.—Family prayers on the Sabbath
morn as usual. Attended divine service to-day
—two good consistent discourses from our pas-
tor; said he had charity for all men; did not
believe in this attempt of the temperance soci-
ety to coerce men into their measures—could
not find any thing in his Bible which com-
manded him to join a temperance society; meant
to take the Bible for his rule of conduct; did not
believe that if a man sold rum, God would hold
him accountable for the misery it produced—as
rum was of itself a harmless article. It was
only the free use of it that made it hurtful; this
is good—rather a poser for some of our tem-
perance folks present. Exhorted in the evening
conference, and prayed as usual; feel to-night
greatly edified—comforted and strengthened.

JULY 4.—The temperance folks celebrated
their fourth of July to-day, in true cold water
style. Fudge! for all their resolutions—man-
ifestos—exhortations—modifications and abomi-
nations! Can't wait upon one of these stiff
temperance adherents without laughing in my
sleeve. Strange why they will patronize such
a monster as they say a rum-seller is. Let a
man be consistent, I say, even in a bad cause,
and I will respect him. Richard E., another
cold water adherent, came over to my shop to-
night, after a pint of rum in his lamp feeder!
Excellent! Excellent!

JULY 10.—Deacon N. died this afternoon,
after months of severe illness; was informed
that he was so poor that the neighbors had to
give the grave clothes. 'Tis all come of his
love of strong drink; suppose Elder B., when
he hears of it, will make another long march
down against me; can't conceive how I'm to
blame! did not make him a drunkard! Oh,
but the cold water folks say I “put the tempta-
tion in his way”—well, what if I did? the same
temptation is in my own way ten thousand times
more than it is in his, and if I could resist it,
he could. It is all foolishness and nonsense,
to make such a flurly about temperance. No
man is a drunkard unless he chooses to be one;
and if I don't sell rum to him, others would!
Have a large family to provide for.

JULY 16.—John G**** was committed to
Jail to-day; his wife has sworn she is fearful
of her life. It appears that for years she has
endured the greatest indignities; been bowed
down to the dust with oppression, cruelty, and
stripes, until she could endure it no longer.—
Strange, passing strange; when her husband is
sober, he is intelligent, active, and generous;
but when intoxicated, he is a fiend incarnate.
Suppose the temperance folks will set their
belows to work to blow up this affair into some-
thing “horrible.”—William B. called at the
store to-day; said the cold water apostle, Thom-
as, (his brother) was continually entreating and
importuning him to give up drinking; was resolv-
ed however, “to go it,” as long as he had funds.
Applauded his independence.

AUG. 1.—Widow N., (Deacon W.'s wife),
and children were this day removed to the poor-
house. Her husband was sick so long, and he
had spent so much of his property for drink,
that not a farthing was left, after paying my
mortgage. Poor woman! I pitied her, to see
her so down cast. Her sister says she has not
smiled for months, and that she appears to be
bowed down to the earth with grief; how fool-
ish to mourn so for a drunken husband.—Settled
with Doctor P. to-day; it does seem that my
Heavenly Father looks out for me; as soon as
one customer is removed, either by death or
otherwise, another is raised up for me; trust I
feel deeply thankful.

AUG. 2.—Could not sleep last night, thinking
of poor widow N., she is the—let me think,
seventh or eighth widow that I have sent to the
poorhouse, during the last seven years. The
Deacon's fine estate, he once owned, has now
become mine; some considerable repairs are
necessary; will attend to it immediately.

AUG. 3.—Wonder why I can't drive thoughts
of Widow N. from my mind. She is contin-
ually before me, with her care worn and anxious
countenance. I still see the tears roll down
her pale cheek; and her once bright beaming
eyes, ah! how sad is its expression; conscience
tells me I am the cause. Five years ago, her
husband was the most active, efficient, and the
wealthiest member of our church. Her pros-
pects for happiness were the most flattering;
Now she is the tenant of a poorhouse; and she
fills a drunkard's grave. Ah! what a load is
resting upon my heart, when I sit down at night
alone, in my room to think—and yet what have
I done worse than others? If I had not sold
him rum, others would!

NOV. 10.—Rode down to old Squire P****,
to-day. Was astonished to find his house so
much out of repair; the windows broken, fences
in ruins, &c. &c. Knocked at the door a long
time, no one came; upon entering, I found Dr.
P****, his brother, and their two sisters, stretch-
ed upon the floor, in a state of worse than even
brutal intoxication. For once, I thought I
would sell no more rum. But then this was
only childish weakness—have a family to pro-
vide for.

NOV. 20.—A fresh winter supply of groceries
to-day. Guess the cold water folks felt rather
strange, to see the hogheads of pure Santa
Croix, &c. &c. rolled into the store. Now let
us see some cold water consistency. I can af-

ford my goods cheaper than can any of my tem-
perance competitors; because I make a profit
on my rum; business brisk—trust I feel grate-
ful.

NOV. 21.—Just as I expected. Our tem-
perance President and the stiff temperance ad-
herents called at the store to-day; could not re-
strain my contempt for such kind of consis-
tency!

DEC. 20.—A cold dreary December night;
a bright smiling fire is upon the hearth before
me, the wind whistles sadly around the house,
and I have now a few moments to examine my
papers, accounts, notes, &c. And yet I cannot
do it; my mind feels sad. To-day I have bur-
ied my son, Benjamin. Ah! how bitter, how
unfeeling! how unjust! were the epithets, he
heaped upon me in his dying hour; am sure he
has frequently heard me exhort sinners to re-
pentance. Wonder then, what he meant, when
he said that my practice had given the lie to
every pretension I had ever made to piety.—
Strange, strange enough! Wonder what he
meant when he said I had not done my duty by
him; that I never impressed upon his mind the
duties he owed to God. Am sure I have done
my duty by him; I gave him good education,
and what could he ask for more? but enough;
conscience does not condemn me; although in
the last moments of my dying boy, he heaped
them upon my head. Wonder why my wife
looked at me so reproachfully; and my daugh-
ters averted their faces when I drew near!

let it go; the thoughts that agitate
my mind this night, I dare not write upon the
pages of my diary.

SUNDAY, FEB. 5, 1832.—A good home thrust
at the cold water folks, from our minister to-day
—said that “they were intolerant and bigoted
in their zeal, unwilling to hear both sides; that
according to his present views of the subject, he
looked at his commission as a minister of the
Lord Jesus Christ, that says, “go teach all na-
tions, to observe all things whatsoever I have
commanded you.” But I find no command to
abstain from the use of ardent spirits; indeed,
it is not even named in the whole Bible; nei-
ther is there any such inference. If then I laid
this command, God has pledged himself, in the
word of his truth, to “add unto me all the
plagues written in his book,” and while I trust
his word for my salvation, I am not willing to
put myself in a condition to trust it for that
curse. If the temperance cause succeeds, the
principle is calculated to degrade the character
of Christ, and eventually destroy christianity.
Excellent! excellent! true sound logic!—ex-
horted in the evening conference, as usual.

WEDNESDAY, 8th.—Went to-night to hear a
meddling officious fellow, called Frost, lecture
upon temperance; first time I ever went; will
be the last; bore down too hard upon me; said
no true christian would continue the sale of ar-
dent spirits. What a base, unfounded libel
upon my christian character! Elder B., if he
had been there, would have laughed to see me
sit so uneasy; however, I'll have my revenge.
SATURDAY, 11th.—Had William R. committed
to Jail to-day for debt. I believe him to be a
heartless knave to attempt to cheat me out of
my just dues. Trade dull; customers rather
shy; however I can live; my Heavenly Father
will protect me.

It is perhaps needless to go on with the heart-
sickening details of this diary. We will pass
over a few weeks, and then we shall behold the
writer prostrated upon a bed of sickness and of
death. Here however, his principles failed him.
He had to grope through the dark valley all
alone. No faithful christian brother was there
to talk plainly to him, and hold up the refu-
ges of lies under which he was buried. No—he
had spurned their entreaties in the hour of
health, and now when sickness was upon him,
he was still too proud to call for them. Yet still
he was not easy; conscience was now at work,
and there were times when it seemed as if rea-
son would forsake its throne. He lingered in
this state for six weeks before he died. His
physician has assured me that his dying hour
was awful beyond description. So it will ever
be with those who prostitute the pure truths of
religion to gratify a base and supremely selfish
appetite. So it will always be with those who,
despising the awful threatening of the Bible,
“persist in his sin, and for the sake of mere
personal wealth, are willing to scatter death,
disease, and shame around them.

Reader, have you followed me through the
pages of this diary? The writer of it is now
in the grave. His mortgages and farms could
not save him. A large splendid tomb-stone is
over him; a well written flowery epitaph, call-
ing him an honest man; an upright patriot; a
pure christian, an excellent neighbor, is inscrib-
ed upon it; but no tears of genuine sorrow have
ever yet been shed upon it.

He died as he had lived, a professing christ-
ian.—Reader, tell me if you think he was a
real one? G. R. P.

From the Boston Traveller.

OREGON SETTLEMENT.

As we hear frequent inquiries respecting the
proposed expedition to the Oregon country,
which is soon to sail from this city, we have
thought that a particular account of the coun-
try, its advantages, and the design of the ex-
pedition, would be interesting to many, and
especially to such as may be turning their at-
tention toward the new settlement.

Very little was known of the Oregon country
until it was explored by Lewis and Clark, by
direction of congress. Since their expedition,
other travellers have visited the territory, and
from their flattering accounts, and private in-
formation, we frame the following sketch:—

The Oregon country forms the western
section of the United States. It is bounded
on the west by the Pacific Ocean, on the east
by the Rocky Mountains, on the north by the
Russian territory, and on the south by Mexico.
It extends about four hundred miles on the
ocean, and reaches about five hundred miles in-
land. It is intersected by the Columbia river,

which is six hundred miles in length, and six
miles wide at its mouth. Three large rivers
are tributary to it: Clark's in the north-east,
Lewis' in the centre, and the Multnomah from
the south-east, and nearest to the mouth of the
Columbia. The whole country is well watered
by innumerable rivers, pouring into the Colum-
bia and the ocean.

Besides the Rocky Mountains on the east,
two other ranges extend through the country,
broken into numerous branches and separate
elevations, some of which are bold and stupen-
dous. The country is generally uneven, and is
diversified by hills and valleys, plains and
prairies, in extensive variety.

The bays and harbors which indent the coast
are numerous, and many of them capacious and
good. Berkeley's bay is well sheltered, and
affords anchorage for a hundred ships.

The climate of Oregon is said to be, at least,
ten degrees milder than the same latitudes on
the Atlantic. The country is sheltered by the
mountains, from the cold winds of the north,
and the violent storms of the south-east.

The frost seldom appears till January, and
then it is so slight as scarcely to freeze over a
pond of still water, or to impede, on low
grounds, the progress of vegetation. The
oldest Indians have never known the bays en-
tirely frozen over. During the winter, which
seldom continues more than six or eight weeks,
the snow sometimes falls to the depth of three
inches, but it is generally dissipated by the
warm sun in a few days. Rains are frequent
in the winter, often accompanied by a south-
east wind, which serve to pre-serve vegetation,
so that cattle may live comfortably in the woods
through the winter. In April warm weather
commences, shrubbery in blossom, and vegeta-
tion proceeds briskly. In June most kinds
of fruit are ripened, and weather delightfully
pleasant succeeds.

There are good reasons for believing that this
country possesses its proportion of valuable
minerals. The Indians have exhibited speci-
mens of malleable copper ore, fossil coal, and
red and black paints. There are also beds of
clay, porcelain earth, clay, marble, a fertilizing
substance of incalculable value to farmers.—
Free stone in large quarries is found; also
brown flint, and sand stone. Mineral springs
are found in various parts of the country. The
Indians have constructed a dam across the riv-
ulet which issues from one of these springs,
where they are in the constant habit of bathing.
Lewis and Clark represent some of these spring-
to be very hot. There is one near the Rocky
Mountains, about three rods in circumference,
the bed of which is composed of loose hard
stone, through which the water boils in great
quantities. “It is impregnated with sulphur,
and is so hot, that a piece of meat, the size of
three fingers, was completely cooked in twenty-
five minutes.”

There are several large islands in the Colum-
bia river, one of which the Indians deposit
their dead. An island at the mouth of the
Multnomah, is twenty miles long, called the
Wappatton, from a plant of that name, which
grows there in abundance, and furnishes an es-
sential root, highly valued by the natives.

This country is mostly covered with thick
forests, which furnish timber for masts and
spars, and for ship building generally, the best
in the world. Lewis and Clark, who may
be depended on for their veracity,* state that
one of the largest species of pine “is very com-
monly twenty-seven feet in circumference, six
feet above the earth's surface, and rises to the
height of two hundred and thirty feet; one hun-
dred and twenty of that height without a limb.
We have found them thirty-six feet in cir-
cumference. One of our party measured one, and
found it to be forty-two feet in circumference,
at a point beyond the reach of an ordinary man.
This trunk, for the distance of two hundred
feet, was destitute of limbs. At a moderate
calculation, its height may be estimated at three
hundred feet.” Such a tree would cut boards
thirteen feet wide, and two hundred feet long,
without a knot!

Much of the covering of the high lands is the
lofty pine. Fir also abounds, the trunk of which
is straight, round, and tapering, and from four
to six feet in diameter. The wood is white and
soft. The balsam fir rises to the height of one
hundred feet, and produces a fine aromatic bal-
sam. The elm is found in the Multnomah val-
ley, and white oak in all parts of the country.—
The spruce tree grows to a very great height;
Lewis and Clark measured one which had fal-
len, and found it to be three hundred and eight-
een feet in length. The cotton wood is one
of the largest trees on the western continent;
it frequently attains the diameter of twelve feet;
and makes a most conspicuous appearance on
Clark's river, contrasted with the rose bushes
and honey suckles, which are its neighbors.

Most of the tree-common in New-England
are to be found in Oregon, only on a much larger
scale. The common black alder, which
here is found six inches in diameter, is there
often seen with a trunk three feet in diameter,
and seventy feet in height.

A beautiful under growth of shrubbery
chokes the woods, skirts the prairies, and orna-
ments the banks of the rivers. Laurel, filbert,
willow, holly, fern sumach, roses, and many
other abound. Almost every kind of berry
found in the western states grows freely, and to
a large size in Oregon, with many choice ber-
ries unknown to us; among these are shallum,
salme, sacacinnah, and cesinnuah. The latter
affords a scarlet berry, twice the size of a
currant, and of an exquisite flavor.

As this country contains unexplored forests,
wild animals may well be judged to be num-
erous. Lewis and Clark supposed that they saw
ten thousand buffaloes, within the space of two
miles. Moose, elk, deer, bears, wolves, foxes,
wild cats, and many smaller forest animals are
sufficiently plenty. Horses, both wild and
tame, are found in several of the districts; they
are of fine blood, lofty, active, and elegant.—
Several of the Indian tribes possess great num-
bers, and their chief wealth consists in them.—
Horned cattle in thousands graze on the south-
ern hills. Sheep are found in all the mountain-

ous parts; their wool is generally shorter than
our common sheep. Beaver is plenty; and
the fur is a capital article of trade among the
Indians. Seal are also numerous, the skin and
teeth of which are valuable. The sewellel is
an animal resembling the squirrel, the fur of
which is highly valued by the natives.

Fish are abundant, and easily taken. Sal-
mon ascend the rivers in June, and are taken
in great numbers, from two to three feet in
length, and weighing from ten to twenty pounds.
Herring also are abundant, and are taken with
scoops and baskets.

Of birds, there are most of the wild kinds
found in the forests, while the waters furnish
various kinds of brants and wild ducks, the flesh
of which is exceedingly fine.

There are about fifty small tribes of Indians
scattered over the Oregon country, the whole
number of which may perhaps amount to forty
thousand; of this number six thousand may
possibly be fighting men; but not more than
half that number can ever be embodied under
one chief. The Indians are friendly to whites,
and trade freely with them. The men and wo-
men generally dress very much alike, but on the
sea coast their clothing resembles that of white
people. They have an unpleasant custom of
flattening the heads of their children, in infan-
cy, by binding them between two pieces of
board, which gives the top of the head a broad
flat appearance. They generally live in houses
with pitched roofs, from twenty to sixty feet
long, and from ten to twenty wide. The ridge-
pole is frequently the trunk of a large tree, rest-
ing on strong posts firmly set in the ground;
the sides are made of boards, or of logs placed
close together, and covered with cedar bark.
The Indians are the rightful owners of the soil,
and are willing to sell it to the whites. They
are uniformly peaceable and friendly, when
well treated, and that, we believe, is about as
much as can be said of the disposition of white
men.

England, Russia, Spain, France, and Amer-
ica, have each claimed the dominion of the Or-
egon country. If they have not claimed the
right of parcelling it out to their respective
subjects, they have assumed the authority to
sell it to other nations. The claims of Spain
became paramount, and she sold it to France

*Mr. Jefferson, in his letter to congress, says, that
“what Mr. Lewis states may be depended on with a
much certainty as if we saw it ourselves.”
†In right of the discovery of Vancouver, in 1790.
‡By the treaty of St. Ildefonso.

LIFE AND DEATH.

The places which now know us shall know
us no more forever. The eyes that now look
upon us shall soon look out in vain for us.—
Through the air of boards, on sea and land, no
likeness of us shall be seen—and the friend
that searches for us shall sigh and say—*the one I
seek is in the cold grave, mingling with the dust
of the valley.*

These reflections have more force and point
from the many remarkable instances of sudden
death that have occurred during the progress
of the dreadful epidemic.

A short time since, a gentleman of our ac-
quaintance had an opportunity of seeing and
conversing with a pious lady, by the name of
Goodrich, living in Rid e-street. This person
had been a matron or attendant in the Ring-
ton street hospital, and was remarking to our
acquaintance what a dreadful thing it was to
have seen as many stupidly and prayerlessly
pass out of the world as she had for some
months back. She appeared all alive on the
subject of eternity and religion, and seemed
ripe for glory.

Only a few days after this interview, the
gentleman called at her house again,—but,
alas! the place that once knew her shall know
her no more. After having, unhurt and with
apparent safety, sustained the dangers of an
hospital, an arrow from the invisible hand fol-
lowed her to her private dwelling, and she was
in a few hours numbered with those who dwell
no more in the vale of time. *Be ye also ready,*
is the voice of this dispensation, for in such an
hour as ye think not the Son of man cometh.—
N. Y. Youth's Companion.

Thorough Work.—The Portland Wesleyan
Journal mentions that all the Methodist brethren
in that city, about six hundred in number, are
clear from the sin of dealing in ardent spirits.

THE HUMAN HAND.

The human hand is so admirable, from its
numerous mechanical and sensitive capabilities,
that an opinion at one time commonly prevailed,
that man's superior reason depended on his
possessing such an instructor and such a
servant. Now although reason, with hoofs in-
stead of fingers, could never have raised man
much above the brute, and probably could not
have secured the continued existence of the
species, still the hand is no more than a fit in-
strument of the godlike mind which directs it.

PHILOSOPHICAL PRECISION.

“Then he arose and rebuked the wind and the sea,
and there was a great calm.” Matt. 8: 26.

As the agitation of the sea, says Clark, was
only the effect of the wind, it was necessary to
remove the cause of the disturbance that the
effect might cease. Joshua did not say, *Earth,*
stand thou still, because the earth is not the
cause of its own motion, but *Sun, stand thou*
still, according to the Hebrew. Sun, be silent;
restrain thy influence, which is a proper cause
of the revolutions of all the planets. When
the solar influence was by the miraculous power
of God suspended, the standing still of the
earth was a necessary consequence. Both
Christ and Joshua spoke with the strictest
philosophical precision.

Just received, and for sale

By F. J. HUNTINGTON,

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